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PAM.
AFRICA

American Missionary Association.

PAMPHLET No. 2.

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Rev. M. M. G. DANA, D.D.

2. *The Land: Its Products and its People.*

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HISTORY

OF THE

MENDI MISSION IN WESTERN AFRICA.

By REV. M. M. G. DANA, D.D., OF ST. PAUL, MINNESOTA.

There are comparatively few in our land, we suspect, who are acquainted with the origin of this Association's mission in Western Africa. With the hope of arousing such a new popular interest in that continent as will enable it to prosecute its work on an immediately enlarged scale, we open a few pages of this stirring chapter in its history.

THE AMISTAD CAPTIVES.

On the 26th of August, 1839, Lieutenant Gedney, of the United States Navy, captured, off the east end of Long Island, a Spanish slaver, called the "Amistad." On board were found forty-two Africans, viz., thirty-eight youths and men, three girls and one boy, together with two Spaniards, Pedro Montez and Jose Ruis, one of whom claimed to be the owner of the vessel and of its living freight, and appealed to Lieutenant Gedney for protection.

The schooner was brought into port at New London, and after an examination of the case by Judge Judson, of the United States District Court, the Africans were committed to jail on the charge of murder on the high seas. The trial was set down for September 17, 1839, at the Cir-

cuit Court to be held in Hartford. The affair at once created no small stir among the ranks of anti-slavery men. The latter had already begun their agitation of the subject of American slavery, and were not in a mood to stand by and see these Africans remanded to servitude, or condemned for rising up against their masters to regain their liberty.

Accordingly, at a meeting of the friends of freedom, held in New York, a committee was appointed to solicit subscriptions, employ counsel, and do whatever was possible to secure the liberation of the Africans. It was a somewhat singular incident that from a British-armed brig, then lying at New York, a native African interpreter was secured, and with his help the Rev. Mr. Raymond was designated to instruct the captives.

Among the latter was found almost every type of the African race. Some were imbruted and repulsive in their looks; others intelligent, pleasing in appearance, and, as subsequent events proved, capable of commendable moral and mental attainments.

On the one side were arrayed the two Spanish officers, the Spanish Minister at Washington, and the United States Government, uniting in their efforts to have the Africans delivered over to the Spanish authorities. On the other was the counsel for the slaves, backed by the anti-slavery opinion of the North, opposing any such measure.

After protracted litigation, the case on appeal was finally argued by Hon. John Quincy Adams and Hon. Roger S. Baldwin, before the Supreme Court of the United States; and on the 9th of March, 1841, the former communicated to Lewis Tappan, a member of the above committee, the result of the legal efforts in these words: "The captives

are free! The part of the decree of the District Court, which placed them at the disposal of the President of the United States, to be sent to Africa, is reversed. They are to be discharged from the custody of the marshal, free. The rest of the decision of the courts below is affirmed. 'Not unto us, not unto us,' etc.; but thanks, thanks, in the name of humanity and of justice, to you."

It was now decided by the friends to whom the freedom of these late captives was due, to send them back to Africa, and with the funds in the Amistad Committee's hands to establish a mission in that country. This committee was merged into the Union Missionary Society, the sixth article of its constitution giving the clue to the character and aim of the organization—that it would "discountenance slavery, and refuse the fruits of unrequited labor." This society, together with two other kindred ones, subsequently united to form the American Missionary Association.

RETURN TO AFRICA.

A public farewell meeting was held in the Broadway Tabernacle, New York, Sabbath evening, November 27, 1841, when instructions were given by Rev. S. S. Jocelyn to the missionaries under appointment, viz., Rev. James Steele, Rev. William Raymond, and Mrs. Raymond, and parting counsels were delivered to the liberated Africans, some of whom took part in the services. After a long passage, of some eighty days, the party landed at Freetown, in the colony of Sierra Leone, January 15, 1842. All their stores, tools and implements of agriculture were admitted by Governor Ferguson free of duty, and all needed assistance was most generously proffered.

THE MISSION LOCATED.

The impracticability of reaching the Mendi country, together with the fact that some of the "Amistad" captives belonged to the Sherbro country, led, after some delay, to the selection of a site on Little Boom river, 150 miles south-east of Sierra Leone, and some forty miles from the coast, near the village called Kaw Mendi. On their arrival here, the king, Henry Tucker, ordered a salute to be fired as a token of joy, and a multitude of men, women and children flocked about the new-comers, interested most of all in Mrs. Raymond, the first white woman ever seen. On the Lord's day, Mr. Raymond held a religious service, which the king attended, seeming to be much impressed.

EARLY YEARS OF THE MISSION.

In 1845, a terrible war broke out in the Sherbro country and continued several years. Many towns were burned, and hundreds fled to the mission for protection, which, even amid these unfavorable circumstances, exerted a powerful influence for good. The persons and property of all connected with it were respected, while its character as a place of freedom, peace and temperance, was known far and wide. The mission school was sustained at great expense, for famine followed in the wake of war. Mr. Raymond redeemed a large number of children from bondage, and thus saved them from slavery or death. One of the English missionaries at Sierra Leone, Rev. Henry Badger, wrote to a member of the committee: "Did you ever hear of a mission being strengthened in the midst of war? Here is one, and it has advanced during the war more than previously. A school has been formed and is doing well. The

mission establishment, at first regarded with suspicion, is now looked upon with great respect. It is a *sanctuary*; and while other towns and places are consumed by fire, and their inhabitants destroyed by the sword, or carried into slavery, this flourishes and improves."

PROGRESS OF THE MISSION.

The mission kept enlarging its operations, new buildings were put up, and the number of scholars in the mission school constantly increased. Miss Harnden was the first to join it, reaching there in 1843, in company with Mr. and Mrs. Raymond, who had returned for a visit to the United States. Meanwhile, Thomas Bunyan, a converted Mendian, who had previously acted as an interpreter and teacher, had become an efficient helper. In February, 1847, Mr. Garnick, an Englishman, who had been some years in this country, joined the mission; but his career was early cut short by death—July 10, 1847. Under the direction of Mr. Raymond, who was a man of rare capacity for his work, and had gained a wide influence among the people, the mission had made great progress. He had a broad conception of the kind of mission needed in that country, and had, from the start, mechanical and agricultural departments connected with it. All this increased its expensiveness; but the decided opinion of those now most conversant with the needs of Africa, is, that only a mission thus arranged can become, in the largest sense, successful.

CHANGES AND REINFORCEMENTS.

By Mr. Raymond's death, November 26, 1847, the mission lost its leading spirit—one who had wisely shaped its

development thus far, who was an enthusiast in his work, and eminently fitted for his place. Mr. Bunyan was left in charge until the first reinforcements arrived from the United States, in the persons of Rev. George Thompson and Anson J. Carter, who reached Kaw Mendi July, 1848. They were received with every expression of joy, though coming in the midst of war and famine. Mr. Carter died eight days after he reached the mission, and his loss was most passionately deplored by the natives. His associate, Mr. Thompson, attributes his death not so much to the climate, as to causes which had greatly impaired his health, and would have resulted in death almost anywhere else. Under Mr. Thompson the mission made steady progress, though still in the face of adverse circumstances, owing to the yet continuing war. In November, 1849, Mr. and Mrs. Brooks and Miss Sarah Kinson (Mar Gru), who was one of the Amistad captives, sailed from New York to join the mission. Mrs. Brooks died of the African fever before reaching Kaw Mendi.

RESULTS THUS FAR.

At this time, the Mission Church, which was organized in 1845, numbered forty members. Signs of increasing religious interest among the natives encouraged the missionaries. One woman came twelve miles to hear the Gospel. She had cast away her idols, kept the Sabbath, and talked to the people concerning the great salvation. A whole town came out on the side of Christ, through the preaching of one who invited Mr. Thompson to come or send the Gospel. The people gave up their idols to three native missionaries, who were sent among them. Arabic Testa-

ments were called for at Barmah, a town visited by Mr. Thompson, whose king was a strong Mohammedan. At Paw-Paw, another attractive village, the natives promised to build a mission chapel; while, at Gallinas, Mr. Thompson was anxious to place a teacher.

END OF THE WAR.

The war which had now been raging for several years, producing great suffering among the tribes engaged in it, and embarrassing the mission, was brought to a close through the wise and persistent efforts of Mr. Thompson. He was chosen umpire by the contending chiefs, and after repeated and wearying excursions to interview both parties, he at length succeeded. It was a trophy to the wisdom and influence of the missionary, and a prophecy of what can yet be done to heal the sanguinary strifes which are now desolating Africa. Writing concerning this grand achievement, Mr. Thompson says, "The people are no longer stolen, shot, and murdered, but now they trade, build their towns, and make their farms. Already there is a desire for the Gospel, for living teachers, such as was never known before in this country." In extensive expeditions made by Mr. Thompson into the Mendi country, he witnessed the happy effects of the peace he had been instrumental in securing. As he journeyed he saw warriors meeting and falling on each other's necks; chiefs, who were for years enemies, and had sought each other's blood, now shaking hands, and embracing with all the affection of long-separated friends; sisters, wives and daughters, long captives, falling into each other's arms with great emotion, and weeping for joy. Now a chief's daughter was seen

running to embrace her father's feet, then a wife hastening to welcome her husband and children, and entire towns filled with the cries of gladness. Kings and people met him, eager to hear him preach, and congregations could be gathered at the shortest notice. On his second expedition, with Thomas Bunyan and five natives, he was met by Braw, chief of the Bompeks, who entered into an agreement with him to provide him a mission station, build him a chapel, and do whatever was in his power to facilitate the work of the missionaries. Another of the Amistad band, Kin-na, had now become an earnest evangelist among his countrymen. Better days seemed at hand, and the way was opening for more extended operations.

Mr. Brooks was left in charge of the mission when, in September, 1850, Mr. Thompson returned to the United States, to recruit his health, arouse the churches here to interest themselves in African missions, and secure reinforcements for his field.

ADDITIONS TO THE MISSION—LOSSES BY DEATH.

In 1851, eight missionaries arrived at Sierra Leone, on their way to join the Mendi Mission—Rev. Franklin L. Arnold and wife, Rev. J. Cutler Tefft and wife, Mr. Samuel Gray (colored), Mr. William C. Brown, Miss Hannah More, and Miss Joanna Alden. The latter, it is sad to record, died at the Mission House in Freetown, on the 3d of March, of the African fever. Mrs. Minerva Arnold lived to reach Kaw Mendi, when she, too, was called away, June 9, 1851, and on the day following, Mrs. Elizabeth B. Tefft. Thus in a short time three of the recruiting band, so much needed by the mission, gave up their lives.

FURTHER PROGRESS.

The year 1851, which was filled with such bright prospects for the mission, through the arriving reinforcements, and which had been so suddenly overcast by successive and swift-following bereavements, was, in fact, the transition year of the mission. Its working force was now larger than ever, and all the circumstances seemed to combine to facilitate the labors of the missionaries. Never before was such a ready hearing accorded the Gospel by chiefs and their tribes.

Explorations were made into the interior, and a better knowledge obtained of the field to be occupied. Already had the Association, through representations received from the mission, advised the establishment of a new station at Tecongo, some hundreds of miles up the Big Boom river. In September, 1852, Mr. Tafft received fourteen new members to the church, and reported signs of increasing religious interest among the people. At Freetown, the natives gave up their idol-worship, devil-dresses, etc.

In 1853, Mr. D. W. Burton, wife and child, Rev. Morris Officer, Dr. Thomas G. Cole, Miss Mahala McGuire, Miss M. B. Aldrich, Miss Louisa Sexton, joined the mission. At this time, when everything promised so well, war broke out again in the surrounding country. Scenes of violence and suffering, such as are the inseparable concomitants of these tribal conflicts in Africa, were witnessed by Mr. Brooks, who did his utmost to maintain peace. He was now convinced that the establishment of mission stations would contribute most effectively towards this, for in fact nothing so tends to preserve peace amid jealous chiefs as the pres-

ence of the missionary. He is an umpire to whom disputes can be referred, and is the one party whose counsels are both wise and influential.

EXTENSION OF THE MISSION.

Mr. Brooks accordingly established a new station at Tis-sana, on the Big Boom river, taking with him as helpers several of the more advanced boys from his school. The location was central, being within easy reach of nearly twenty towns, some of which were large and important. This was the first attempt to go any great distance into the interior, and confirmed at that early date, what recent explorers and travelers have settled, that the highlands to be found in the interior of Africa are perfectly healthy, and should be hereafter chosen as the sites for mission stations.

The next advance made was the establishment, in 1854, of a new station on Sherbro Island, called Good Hope, by Mr. Thompson and Rev. J. Condit, a new recruit. A large population could be reached from this post, while the climate was supposed to be as healthy as that of any part of Western Africa.

The material for the mission house was sent from America, and work in this field opened encouragingly. At Motappan Mr. Brooks had organized a church, and at Barmah Rev. Mr. Condit's preaching was attended with marked success. It was a sad blow to the mission when this zealous laborer died—April 24, 1854. The church at Kaw Mendi had now increased by additions, till it numbered, in October, 1854, upwards of ninety-six.

The following January Misses Woolsey, Winters, and

Teale joined the mission, and, with returning members, who had been visiting this country, made the force of laborers in the field larger than ever. There had been thus far established the stations at Kaw Mendi, Mo-Tappan, Good Hope, and several outposts, where schools were carried on by natives educated by the missionaries. This year we note the arrival of Dr. and Mrs. Lee. It now became evident that the Kaw Mendi station was not favorably situated healthwise, which led to the reduction of the work there and the distribution of the missionaries among other healthier stations. In 1856, Rev. Mr. Thompson, after years of most faithful service, retired from the field and severed his connection with the Association. During this year the new outpost at Salem Hill, a little below the Big Boom station, was formed. The mission was kept supplied with new laborers, to make good the vacancies occasioned by death, and to take the places of those forced temporarily to retire. Mr. and Mrs. Mair and Dr. Witt arrived in 1857, the former dying at Freetown, before reaching his field. Miss Sarah G. McIntosh and Miss Elizabeth Dowie, with four missionaries from two other societies, joined the Mendi Mission in 1858, and were followed by Rev. J. White and Richard Miles. The former was assigned to Good Hope, the latter became an assistant-teacher to Mr. Brooks.

The death of Mrs. Brooks, who was a most efficient worker, and had remarkable success in the management of her school, was a severe blow to the mission. The starred names on the list of missionaries show how repeatedly death visited them. Each year was thus flecked with sorrow, relieved by the dearly-purchased progress which cheered the devoted band of workers.

RESULTS.

Mr. Jowett, a young native, and Father Johnson, an interpreter, somewhat advanced in years, were at this time ordained to preach the Gospel. These were accessions that promised to be of great practical service. At the first quarterly meeting of the churches connected with this mission, held July 2, 1859, it was stated that within the last two and a half years more than 1,000 Mendi words had been collected, defined, and transmitted to writing, a primer had been compiled and forwarded to England to be printed, a translation of the Gospels commenced, and a few hymns composed. At the beginning of the following year Rev. G. P. Claflin, Rev. Charles F. Winship, Rev. J. H. Dodge, and Mr. Richard Miles, with their wives, joined the mission. Mr. Wm. B. Tucker, a promising young native, who had been brought up and educated by the missionaries, was licensed to preach by the Mendi Association.

Meanwhile, at some of the out-stations much good had been accomplished. An attractive little paper was published every month at the mission, called *The Early Dawn*. The entire work of printing was done by the boys of the mission school, and the sheet was designed for circulation among the English-speaking Africans and such others as would pay for it. In 1862, Rev. Mr. Hinman, who had begun printing in the Sherbro and Mendi languages, arrived, and in 1863, Rev. E. J. Adams, Mr. S. J. Whiton, Mrs. Hinman, and Miss Danforth, reached Good Hope station. With the Gospel now, in part, in the native language there was great eagerness manifested by the people to see and read it, and it produced a great impression. The churches received additions to their number from time to

time, and steady progress in the work of the mission was reported at all the stations.

ESTABLISHMENT OF AVERY STATION.

Avery Station, established in the Bargroo country, in 1859, was pronounced by Rev. E. P. Smith, who was sent out in 1876 to inspect the missions of the Association, as the healthiest in location, and, because of the peculiar industrial features introduced by Mr. Burton, one of great promise. The mission now owns a boat, called the "Olive Branch," which is exceedingly useful to the missionaries, and is another of those serviceable instrumentalities due to the practical sense of Mr. Burton. By the latter was erected here, in 1866, the first saw-mill ever known in this part of Africa—an institution which has already paid for itself, and is regarded as a most useful adjunct of the mission.

REV. BARNABAS ROOT.

In 1874, Barnabas Root, a native of the Mendi country, was ordained as a missionary, and sailed for Africa. He was a child of the mission in the Sherbro country, and came to America to prepare for his work as a missionary among his people. Graduating at Knox College and Chicago Theological Seminary, he returned to his native land with every promise of a signally useful career; but, after a short period of effective labor, he died. As one of the fruits of the Association's mission, he was, despite his brief life, a witness not only to its usefulness, but an instance of what native Africans may yet become as preachers and teachers to their own countrymen.

SUMMARY.

This, in brief, is the history of this Association's work in Western Africa. From 1842 until the present its evangelical labors in this far-off land have been prosecuted with an unflagging zeal. The early progress of the mission was embarrassed and restricted by the outbreaking of a native war, already referred to. Yet, during all this unpropitious period, the mission exerted a powerful influence. From time to time, reinforcements were sent out, and the mission work grew apace. There seemed to be, on the part of some of the natives, a great eagerness to listen to the Gospel story. The personal influence of some of the missionaries was most successfully felt in reconciling hitherto hostile chiefs and their warring tribes. Expeditions into the interior revealed a favorable state of things for evangelistic undertaking, and the missionary was met everywhere with marks of confidence and good-will, and listened to by large congregations, gathered together at the shortest notice. But while these and other tokens of progress appeared all along in the history of the mission, its losses by death were sadly frequent. Some died before reaching the field, some after a few months of labor, while even those who succeeded in enduring the perils of the climate were obliged to occasionally return home to this land for rest, and to recruit their impaired health. We do not, however, mention these facts as peculiar to this Mendi Mission. The same sad pathetic strain mingles in the history of every mission in Africa. We do not realize how much the Christian heart has felt, how much achieved, in behalf of this benighted continent, until the number of those who have consecrated themselves to its Christianization is recalled.

There are missionary graves in that sorrow-stricken land, around which, in thought, we cannot but pause, as the tender and thrilling memories they suggest come back to us. Here are

“Tears more eloquent than learned tongue,
Or lyre of purest note.”

To no other field in the realm of heathendom have more gifted missionaries gone forth; and, though it is unutterably sad to think how many of them fell before doing aught to realize the holy purpose that brought them thither, yet we cannot believe that all this sacrifice of valuable life has been in vain. The seed of the Church is in that far-off land, and amid those graves—eloquent witnesses of Christian heroism and faith—may we exclaim: “The noble army of martyrs praise Thee!”

The Association has sent out, during this period of thirty-five years, nearly fifty missionaries. These have labored with varying success, and for longer or shorter terms. In addition to the first station, near Kaw Mendi, where a church was organized in 1845, and flourishing schools were established, Good Hope Station, on the north-east side of Sherbro Island, was occupied in 1853, also Mo-Tappan, at the falls of the Big Boom river, forty miles East of Kaw Mendi. Salem Hill Station was formed in 1856. Avery Station—so named in commemoration of the generous endowment of this mission, to the amount of \$100,000, by Rev. Charles Avery—one hundred and twenty miles south-east of Freetown, on the Bargroo river, and contiguous to the country occupied by the Mendi people, was opened in 1859. Other points were occupied as preaching stations, some of which were centres of considerable importance. In

addition to these more distinctively evangelistic efforts, portions of the Scripture have been translated into the Mendi language, together with a primer and a few hymns. The Kaw Mendi Station had practically to be abandoned on account of its unhealthiness, though this step was not taken till after years of afflictive experience, which convinced all that it was a necessity.

The history of this Mendi Mission, as a whole, is not a cheerful one to contemplate, nor has as much been accomplished as, perhaps, its projectors or friends hoped for. We cannot but grieve over the precious lives this mission has cost, and at the meagre outcome of these heroic labors. Yet certain we are that the story of the Mendi Mission presents the record of as noble self-denying work as can be found anywhere in the missionary annals of the Church. We are, however, only the more convinced, not only by the story of this undertaking, but by that of every other coast mission, that the problem of African civilization is for the missionaries of the future.

OUR DUTY.

In closing this History of the Mendi Mission, Dr. Dana suggests to the friends of Africa some practical lessons resulting from the missionary experience of these past years. We give only the points.

I. The time seems to have come when the missionary operations on the sea-coast, with its malarial surroundings, must yield in importance to those that now can be prosecuted in the healthy regions of the interior.

II. But pre-eminently does it behoove this Association to avail itself of the providentially-fitted agents for this work of Christianizing Africa—the *Freedmen of America*.

III. Finally, the new *emigration* movement, on the part of the freedmen, should give additional importance to the work of Christianizing Africa.

And now, with added emphasis, comes home to this Association the inquiry as to what part it will bear in this great undertaking. This question is for its friends and patrons to answer; it is one, too, which concerns our educated freedmen. With a work so radiant with promise opening before us, let us not be found halting. Let Christian America, through this Board, make its response to the appeal of the millions of that ancient land, whose conversion to Christ seems like the consummating possibility of missionary enterprise.

SUPPLEMENTARY HISTORY.

It is fitting that this History of the Mendi Mission should be continued to the latest date.

At the Annual Meeting in 1876, the Executive Committee advised that the effort be made to secure the services of competent men, of African descent, from among the freedmen of the South, educated in our institutions, to go out to this land of their fathers and carry on the mission. The suggestion met with favor, and was endorsed by the Society. After patient search, the men were found—Rev. Floyd Snelson, Benjamin James, M. D., and A. E. White, graduates of Atlanta, Howard and Hampton—a minister, a physician, and a teacher. After several weeks of careful

preparation and instruction in New York, they sailed—two of them with wives and children, eleven souls in all—Sept. 23d, 1877, arriving at their station Nov. 30th, and at once vigorously beginning work.

But the mission was still weak in numbers, and was made weaker by the withdrawal of one or two of the missionary assistants, who had been holding the fort until the new force should arrive. It was thought wise speedily to send more recruits. Volunteers were not wanting. In response to a general call, read Feb. 1st, at Fisk University, in Nashville., Tenn., Albert Miller and Andrew Jackson offered themselves for this foreign service, and were accepted, as evidently qualified for the important work. They were both engaged to be married to estimable young women, who had experience as teachers, and were gifted in song, and who also were willing to go to Africa. On the 23d of February, 1878, exactly five months after the preceding party, these four were sent out to join their brethren already in the field. On their arrival, there will be nine adults and six children in the mission, of African descent, born in America, educated since the war in institutions connected with the Association—freedmen and women, carrying the Gospel of light and liberty to those in the bondage of sin and superstition.

THE LAND, THE PRODUCTS AND THE PEOPLE.

By REV. HENRY M. SCUDDER, D.D., BROOKLYN, N. Y.

So significant an event as the setting forth for Africa of the first colored missionaries, born and educated in this land, was worthy a special recognition. A farewell meeting, and a service for the consecration of these missionaries to their work, was held on the evening before their departure, Sunday, September 23d, 1877, in the Central Congregational Church of Brooklyn. The missionaries, with their families, were seated in front of the platform. The sermon was preached by the Rev. Henry M. Scudder, D.D., pastor of the church, himself once a missionary, and of a family which had in three successive generations been eminent in that service. This discourse was replete with interest and information.

After rapidly sketching the hardships and heroism of Mungo Park, Richardson, Speke, Schweinfurth, Baker, Livingstone and Stanley, and acknowledging the world's indebtedness to them for the stores of information which they had brought to its knowledge, the doctor said :

In regard to the physical features of this wonderful country, it is now known to be one of the most fertile, productive and beautiful in the world. It is true there are great deserts there, but there are also great lakes and mighty rivers, and fertile plains, and beautiful forests, and lofty mountains. There is Lake Tanganyika, 300 miles in length and forty in width, and Victoria Nyanza, and Albert Nyanza, the latter of which Baker thought was the source of

the Nile. We now know that the Nile is 3,400 miles long, and the Congo, from one to five miles wide, flowing from the great lakes on the eastern coast. There are the Zambesi and Lualaba rivers, and in the valley through which the Niger flows, grass grows twelve feet high, and as large round as the thumb of a man. We have also learned something about the Delta of the Zambesi. Baker says that sugar enough can be grown there to supply all the world. Then, there are the waterfalls in that wonderful country, which, though not so great as our own Niagara, perhaps, may be said to surpass it in beauty; at the Victoria Falls, on the Zambesi river, there are five great columns of vapor hanging over the water, like the pillar of cloud, that, in the olden days, rested on the Holy Mountain.

I will now pass these features and go on to speak of *the productions* of this land, where such wonderful and beautiful things are seen. We shall find that in it there grows everything that is necessary to supply the wants of man—wheat, rice, maize, cotton, sugar, coffee, tobacco, dates, yams, plums, pomegranates, grapes and figs; but it would take too long to enumerate all the productions of that country. It has, too, some of the largest trees in the world; they may not be quite so large as ours in California, but their size is something wonderful, for we read of one that, by actual measurement, was found to be 112 feet in circumference. Then there is what is called the “Te-wakey Tree,” from which the natives extract a very pleasant beverage, and the wood of which is so hard that Livingstone said, “You cannot cut it down.” You may cut at it and burn it and the tree will still stand. Then there is the “Malevolent Plant,” with its thorns that

are hooks—"wait-a-bit" thorns, which catch hold of everything within their reach and tear it to shreds. In the forests grows a plant with a red sap, into which the natives dip a little arrow, and the slightest scratch from that poisoned dart results in certain death to man or beast.

Passing onward and upward, as you perceive, we come by a regular gradation from the flora to the fauna of the country. This is represented by the rhinoceros, elephant, hippopotamus, leopard, giraffe, zebra, lion, camel, gazelle and antelope. From the skins of many of these animals the natives make a shelter more impervious than from that of any other substance I know. Then there is the ostrich, a silly bird, which, when pursued, can travel at the rate of twenty-six miles an hour, and moves so fast that you cannot see its legs more than you see the rails in a fence when you are being carried rapidly forward on the cars. The forests there are the homes of the gorilla, that fierce animal, with arms so strong that it is capable of tearing down trees eighteen inches in circumference; and it may be, perhaps, a comfort to those who are vegetarians to know that this strong animal subsists entirely on vegetable diet, and never eats men. There is also the buffalo, which is more to be dreaded than the lion, so these travelers tell us. We must not forget, while on this subject, that the rivers swarm with alligators and crocodiles, and that though many fierce and terrible animals roam through the forests, they also abound with many that are harmless and beautiful. There the hunter can find the antelope, the deer and the gazelle, and a curious and odd animal, called the gnu, which has shoulders like a horse, a head like an ox, and legs and feet like a stag. In the woods is a curious bird called the "Honey

Guide," which sits on a tree and calls to travelers, and when it is answered, leads them to stores of honey, of which the bird always expects a share.

They have more venomous reptiles there than anywhere else. One is the tsetse, which is no larger than a house-fly, but its sting is certain death to all domestic animals; wild animals they never bite. There is one animal that it does not molest, and that is the donkey; and man, too, is exempt from its bite. They have there a strange thing, a little caterpillar, the entrails of which the native takes out, and after drying in the sun, winds upon his arrows, with which he shoots lions. They are certain death to those animals; and, if they touch man, they drive him mad.

Now we will go a step further and consider *man*. There are one hundred and twenty millions of people in Africa, and they present the most amusing contrasts. There are men large, stalwart and splendidly formed. Then, again, there are pigmies, and some have been discovered who were only four feet ten inches in height; and, again, there are ugly and repulsive men, and others who are very handsome, with small hands and feet—signs, generally considered, of aristocratic descent; and there are women with delicate and refined features, and fine, beautiful forms. Then you find the same contrasts in their minds that you do in their persons. Some are highly intelligent. Bishop McKenzie, who went out there to form a University Mission, says, "I was sent out to teach these people agriculture, but I find they know a great deal more about it than I do." Then there are men who have appetites like the wild beasts, and their looks, as they eye the missionaries, say, "How I would like to eat you; if I could get a slice out of you I

would like a boil or a broil." In some places they take care of the graveyards, which is one sign of civilization. Then, again, some burrow in holes, and Moffat saw people who lived in trees. In one of their dwellings he found the entire contents to be one spoon, one spear and a panful of locusts, and he says, "I was so hungry I ate the locusts all up." The food of some of these people consists of rats and mice. Some clothe themselves with care and taste, and others do not clothe themselves at all. In some parts the men clothe themselves and the women do not; in others, the women do and the men do not; and in others, neither the men nor the women wear any clothing. Some of them swear by the tears of their mothers, while others expose their mothers, and leave them to perish. There is one tribe where the women are independent, and the doctrine of women's rights is rigidly maintained; and, if one of the men of that tribe is asked a question, he will very likely answer, "Go to my wife, I have nothing to do with it." Livingstone tells us of such a tribe, where he tried to purchase a goat from one of the men, and his wife interfered, saying, "You are going to sell that goat, are you? You had better let it alone, you have nothing to do with it." Livingstone tried, but in vain, to persuade the man to exert his right. In some tribes the women do all the work; they build the house, till the ground, cook the food, and bear children, while the men sit around and smoke and gossip.

Then there is no other country in which there are such extraordinary customs as in Africa. A traveler tells us that, on entering one of their villages, all the men threw themselves upon their backs, kicked up their heels, and slapped their sides—that was the way in which they saluted him.

In another tribe they smear themselves all over with butter, and in another each man will train game cocks, and the man whose birds are killed has his house burned down. Blood drinking prevails in some of the tribes, in others they file their teeth, and when they laugh we are told they look like "grinning alligators"; but, they not only file them, they also blacken them, and that adds to their forbidding appearance. In dressing their hair, some of them do it in the form of a beaver's tail, and others like a helmet, and some of the women spread it out like a radai, and if it were fashionable, I suppose, some of you would do it. Among the Lutookas, it takes from eight to ten years to train the hair, which is formed in the shape of a helmet, and is only done once in a lifetime. Many women are found wearing rings and anklets, and it is not an uncommon thing to see such ornaments, weighing as much as thirty pounds, on some women. One most disgusting thing they do is for the women to get an aperture made in the upper lip and put in it a round disc of wood until the lip projects two inches beyond the nose—some of them do it to the upper lip and some to the lower. Some, too, put copper traps on their lips—a practice which I don't think deserves universal condemnation. In another part of the country the people fatten their women. Mr. Speke saw a woman who was five feet eight inches high, but she was bigger round the arm than some of you are round the waist. He also tells us he saw a young lady sucking milk, and her father was standing over her with a whip because she did not drink enough. She was fattening to improve her beauty according to the standard which prevails in that part of the world. Some of the natives evidently believe

in the immortality of the soul. Livingstone says he saw in one part a little hut, near a grave, and it contained a cup of beer and a bit of bread, and these were intended for the refreshment of the spirit of the departed. In another part they do not believe in the immortality of the soul, and some of them have no religion at all. One of the prominent religions in Africa is the worship of a stone, a tree, or some other object which the people select; and they also worship charms. They believe in these charms, thinking they protect them from evil, and they are often nothing more than a bit of wood, a piece of bark, the tail of a monkey, the claw of a parrot, or the brains of a gorilla—all these things are used. They are believers in the transmigration of the soul, and think that the spirits of the dead enter into the bodies of lions and gorillas. Spiritualism exists there, and devil-worship is common in Africa. If a person desires to propitiate the deity, the whole village turns out at night with screams, and torches, and drums, to drive the devil out. There is also a notion in some parts of Africa of the existence of a Supreme God, for one of Moffat's converts said to him, when he was spoken to about the Almighty, that he knew it, but God was no more to him than the lid of a snuff-box. Polygamy exists there to a greater extent than anywhere else. The king of Ashantee is limited to 3,333 wives—that is the limit, he cannot go beyond that—and all those wives live in two streets in his capital, and no man is allowed to look at them, or, if he does, he is killed. How do they treat their aged? When they are of no more use they either knock them down, or sell them, or carry them off into the forests to be eaten by

wild beasts. Human life is of very little value in that land. Speke says he gave a carbine, loaded with ball, to one chief, who told a lad to go out and try it by shooting a man. When he returned, he said, "Did you do it well?" "Yes," said the lad, "I shot him dead." Then, when a king is buried, thousands of men and women are sacrificed at his grave, and Du Chaillu tells us of the funeral of one king, but they ate him first.

Slave hunts are inexpressibly horrible. The Arab hunters fall upon a village and catch scores of women and children. Livingstone says he saw them fire upon a crowd of people, killing four hundred, and then they seized all the rest. Baker says that 2,500 slave hunters were employed by one firm; he estimated that 50,000 slaves were taken down the Nile every year, and 20,000 annually to Zanzibar and the Persian Gulf. Just think of it, the capture of every slave costs four human lives, so many perish by famine, disease and wounds—there are five victims for one slave, the slave himself being one of them. Sir Samuel Baker has done a noble work. England has done a magnificent work—it is a noble country—I love England! The English minister said to the king of Ashantee, a few years ago, "Her Majesty says the sea is God's highway, and ought never to carry a slave ship on it"; and England has done all in her power to prevent and break up that horrible trade. Something equally horrible is cannibalism, which prevails to a very great extent. In one tribe they eat those who die of disease, and even their own relations. Livingstone declares that one tribe contains some of the most cruel and blood-thirsty savages he ever saw. It was a common thing for one of them to

pluck a scarlet feather from a parrot and throw it on the ground, and then defy anybody to take it up, and if they did, he would kill them. The capacities of the people, what are they? Why, they are capable of being educated, and cultivated, and refined, and made as happy and good as we are. And as for the capacities and resources of the country, why, it is an infinitely productive land, and we read of ivory coasts, and gold coasts, and we sang here to-night of

“Where Afric’s sunny fountains
Roll down their golden sands.”

Ivory and gold will give out, but sugar and cotton will never give out, and the quantity of these articles which the country is capable of producing is beyond computation.

Now, these good brethren here are going to that country of Africa; they are going simply to do good—a clergyman, a physician, and a teacher—to preach the Gospel, open hospitals, and establish schools. They will set up the printing press, they will preach the word of God, and bring the people to a knowledge and love of God. There have been missions which have done a great deal of good in that country—but at what a cost of life! for a white man faints and dies there when exposed to the fierce heat by day, the intense cold at night, and the poisonous miasma. Now the American Missionary Association is sending out these men; they can stand the climate; their forefathers were born there, and this capacity to resist the climate is in their blood. Some years ago a slave ship was overhauled by a British vessel, and they took out a boy and sent him to Sierra Leone. He was afterwards educated in England, and he is now Bishop Crowther, of the Church of England, and is out there still.

It is a fit thing that these men who have come out of slavery here should go out and teach the people of Africa the way to a higher and nobler life. We wish them God-speed. God bless you! May the peace of God be with you. May He bless you with long life, health, and strength, and make you the instruments whereby many may be brought to a knowledge of the truth. We shall think of you, and read of you, and pray for you. May you go forth to your labors in the power of Jesus' holy name, and may God, now and forever, bless you.

RELATION OF THE FREEDMEN TO TROPICAL AFRICA.

REV. GUSTAVUS D. PIKE, NEW YORK.

Tropical Africa is a Negro land. God not only made of one blood all nations of the earth, but he set bounds to their habitations. In planning for missionary work, it is a capital idea to take notice of exactly what God has said. As He suspended the flaming sword over Eden, hostile to the intruders, so He has spanned Tropical Africa with a malaria, deadly to the white man. You remember that when the Germans sent seventeen missionaries to the west coast, ten of them died in a single year. Out of eleven men taken by Lieut. Gordon to defend a fort in Liberia, eight died in four weeks. Mungo Park took forty white soldiers with him, but thirty of them perished before he reached the banks of the Niger.

The famous Niger expedition was fitted out with three boats and all the conveniences the generosity of the English people could provide. It was manned by one hundred and fifty white men and one hundred and eight negroes. They proceeded a few hundred miles up the river, selected a beautiful site for a model farm, but speedily all the whites were stricken with fever, and only one was sufficiently strong to navigate their boats to the ocean; nearly a third of their number died in two months, while of their one hundred and eight blacks not one suffered from the climate.

These facts, with many others of like character, compel the belief that the fifty or the hundred millions in Negroland must receive the "glad tidings of great joy which shall be unto all people," from the negroes themselves.

But what do American negroes think of their relations to Tropical Africa?

I saw in a paper yesterday that sixty thousand blacks in South Carolina had given their names to an enterprise for procuring passage for themselves to Western Africa. It was also stated that sixty thousand in another State are moving in the same direction, and ten thousand in still another. Now I do not think it probable that a hundred and thirty thousand freedmen will speedily emigrate to Tropical Africa. They are not fit to go. We cannot afford to have them go in their present state of ignorance and degradation. It would be a disgrace to our civilization, a disgrace to our Christianity. In South Carolina, only about one out of ten of the colored children of school age are in school. In the State of Texas, only about half as many as that. If we are rightly informed, in most of the colored churches in the South, the ministers, who can neither read nor write, do but very little to promote intelligence, morals, or religion. Indeed, the idea that morals and religion should go together does not seem to occur to the masses of the South. I repeat that these people are neither fit to return to Africa nor to remain in our own country in their present condition. But, nevertheless, the colored man has capacities, which, if rightly developed, will enable him to further a Christian civilization in Tropical Africa. And as God permitted the Children of Israel to go down into Egypt and learn all the wisdom of the Egyptians and then return

to their fatherland to give us the Bible, and, through their generations, the Lord Jesus himself; thus I believe that an all-wise Providence will so overrule American slavery that the negroes in our borders shall learn the genius of our civilization and take it to the black man's domain until, from sea to sea, the knowledge of the Lord shall abound, until the tidal wave of Salvation which has swept over Madagascar shall overflow the vast continent of Africa itself!

AMERICA'S DUTY TO AFRICA.

EXTRACT FROM AN ADDRESS BY SECRETARY STRIEBY.

Africa! the land of darkness and the shadow of death! A line of light once stretched across the northern shore, but now the pall of night rests there again. Missionaries of the Cross have skirted along its vast borders and have lifted that pall; but alas! in too many cases only to see the dense blackness within, and then to die!

Africa! the world's wonder, woe and shame! "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrifying sores, that have not been closed, neither bound up nor mollified with ointment," bearing in its afflicted body that direful curse—the slave-trade—in the pathetic words of Livingstone, "the open sore of the world."

Has America any special duty to Africa? My rapid sketch in answer to this question will present a *contrast*, a *parallel* and a *call*.

(1.) The contrast is obvious and quickly stated. America is planted with migrated races, like the trees set out from the nursery rows into the open orchard, the lawn and the park, where the freest development and the richest fruitage may grow. Africa's people are like the thick jungle and the malarial swamp unmoved for ages, unenlivened and unenriched by migrations, and yielding only the bitter fruits of ignorance, superstition and cruelty.

(2.) But there is a parallel. A migration once did enter and go forth from Africa. That little company of seventy souls coming to it from the land of Palestine grow to millions. At length they learn the lesson of sorrow in the

house of bondage. But they learn also the wisdom and eatch the skill of the most enlightened nation on earth. The hour of their deliverance comes. Amid wonders and miraeles and the death of the first-born of their oppressors, they are brought forth. God has work and a destiny for that captive race, and He puts himself at their head. In the form of the mysterious Shekinah, He marches before them :

“ By day along the astonished lands
The cloudy pillar glided slow,
By night Arabia's crimsoned sands
Returned the fiery column's glow.”

They are a fickle race, and sadly lacking in faith, but God leaves them not till they are planted in their own land. The Divine purpose at length appears. On that stock thus planted he engrafts the *Branch* that saves the world !

We come down the ages and another migration goes forth from Afriea. They go in small groups and at intervals ; and they also go to the house of bondage. They learn the same sad lessons of sorrow, and they, too, learn some of the wisdom and eatch some of the skill of one of the most enterprising nations on earth. The day of their deliverance also came, and it came, too, under the hand of the Almighty ; in the thunders of battle and in the death of the first-born of their oppressors.

Thus far we have seen a wonderful parallel between these two Afriea migrations. Is there to be a parallel in the outeome ? God had a grand purpose for the first, in preparing the way for the world's redemption. Has He any for the seeond, in using their wondrous faith, hope and love, to give an element of warmth to the busy and practical piety of America, and to earry the Gospel to Afriea ?

(3.) There is a call, and the hour has come. For thirty years an unwonted impulse has been given to African exploration, and unparalleled success has crowned it. The hero travelers have been Burton, Speke, Baker, Cameron, Livingstone, and last, but not least, our own intrepid American, Stanley, who has solved Africa's last great geographical problem, in the discovery of the course of the Congo. These new discoveries have aroused the Protestant world to renewed missionary efforts in Africa; but the great drawback has been the hostility of the natives, and above all, the waste of life by the malaria of that dark land. In the midst of this newly awakened zeal came our great act of Emancipation, setting free the enslaved descendants of Africa. The startling thought has flashed over Christian hearts in Europe and America: "Here is a people, allied to Africa's millions by color and descent, who may be welcomed to her shores, and who may, by virtue of that descent, be able to endure the climate, so fatal to the white man." Is not the voice of God in that thought; and shall we fail to hear and heed it? May not the American Church prepare these people for that great work, and thus hasten on the Redeemer's kingdom, and at the same time pay back some of her great debt to plundered Africa? We dragged the wretched captives across the ocean in the pent-up hold of the slave-ship, and the waves heard their groan and wail as they came to the house of their bondage. Shall we not send their descendants back, with the waves re-echoing their psalm and prayer, as they go to found empire and plant a Christian civilization in the land of their fathers?

EXTRACTS FROM AN ADDRESS
ON THE
MUTUAL RELATION OF ENGLAND AND
AMERICA TO AFRICA.

BY REV. L. D. BEVAN, D.D., OF NEW YORK.

I propose to show the peculiar relations which the great English-speaking communities bear to this continent, the duties to which the Christian Church of this country and of England is especially called. I shall endeavor to indicate the circumstances of the case, the opportunities of service, the specific work we can do.

Africa is lined on every side by British colonies. At all points of the coast, except where the Mohammedan power is vigorous upon the North-west, the settlements are well established, from which there must be advance towards the interior. A dark, heathen people, savage tribes—hitherto only the hunting-grounds for the slaver—are thus surrounded by the most vigorous of races, keen, enduring, self-reliant, aggressive. The power of the coast, and along the great rivers, must make imperial progress towards the centre. There can be no conflict of other contending races. There cannot be an hour's stand on the part of the tribes which will be thus brought into subjection. In my opinion, the advance of the English-speaking people will be bloodless. At any rate it will be unstayed.

There are certain other conditions of this African question, which I will ask the liberty to state.

In the first place, *the slave trade of Africa is either dead*

or dying. The grand obstacle to African civilization was this accursed traffic. In many years it has been computed that Africa lost a million of lives every year from this terrible and inhuman crime. But the end of this evil has been almost reached. From the west coast of Africa the trade has entirely disappeared. In Madagascar, slavery has been abolished. The recent treaties of Britain with Zanzibar have almost extinguished the traffic in that country.

It is perfectly certain that the growth of British power, and the presence of English-speaking people upon the African continent, will ensure and sustain the diminution of slavery, and the final extirpation of this crime everywhere, except, perhaps, in the Mohammedan district of the north-west. And even there the prevailing tendency of the surrounding neighboring nations cannot fail to exert some mitigating influence.

This fact is one of the most important in relation to the civilization and Christianization of this continent. So long as slavery existed, and, especially, so long as the slave trade kept up the incessant hostility of the native tribes, it was impossible to penetrate the interior with the message of the Gospel. The real hindrances to the missionary's work were not climate, heathenism, and unknown territory; they were the greed and violence of men-stealers and traffickers in human lives and liberties. The Arab and European traders by whom Africa has been possessed, were the legion of devils which needed to be cast out before Æthiopia could be found "sitting at the feet of Jesus, clothed and in her right mind." These demons are now being exorcised. Now is the day and hour for the Christian evangelist and teacher.

A second point, of imminent importance to the future of Africa, is the opening up of its exhaustless resources to the traders of the world. The establishment of the English settlements all round the coast, the paramount influence of the British Government throughout the continent, will lay open the gates of commerce. Africa is most richly supplied by nature with all that man requires for support and luxury. It is computed that this continent alone could easily sustain a population twice as large as that which to-day is found upon the entire world, while its present inhabitants do not number one-twelfth of that sum. For many centuries, therefore, Africa must be a region from which boundless stores will be exported, and this can only take place if a corresponding importation can be sustained. It is to this latter possibility, as I am credibly informed by testimony of the very best kind, viz., direct and first hand, that many of the great English traders are now looking. The extension of manufactures, notably in our own country, has closed to the English manufacturer some of his most important markets. He is bound to find new outgoings for his trade, and Africa is regarded as the immediately future field of British enterprise. This fact adds to the assurance that Africa is presenting a significant field for civilization and Christianity, while the very evils which are concurrent with trade are a new and powerful argument for the earnest endurance of the Christian Church.

One other circumstance in the case which demands attention, is the growing importance of Africa in relation to the population of India. Nothing has been so remarkable, nothing indeed so startling in the history of the British rule of India as the enormous increase of the Indian popu-

lation. The late census of India, the history of which, by the way, is one of the most instructive public documents of our time, revealed the fact which had escaped notice, that the government of India by England was resulting in the overpopulation of that country. Order, justice, good government, had resulted in the preservation of life. The cessation of intertribal wars, the abolishment of infanticide, suttee, and other customs, which all tended to the keeping down of population, have resulted in the extraordinary growth of the Indian people. The very famines, which in late years have so horrified the world, and have called forth all the power of the imperial government even to lessen their terrible pressure, are partly owing to the good government of India, which has preserved and multiplied the people beyond the natural resources of the land. Such multiplication must go on. The hold of the British rule over India, whether rightly or wrongly commenced, without a question must continue. And the problem will soon press itself for solution, what shall be done with the excessive millions of India? Emigration is the only resource, and when you ask whither, Africa presents itself as the only country to which the peculiarities of race and climate and customs would make it wise to encourage Indian emigration. In her depopulated countries there is room and life enough for the teeming masses of Hindostan. The air of Africa will not smite with slaughter the delicate organization of the Hindoo. His industry, skill, and parsimony, would soon convert the wilderness and the forest into a garden and a field. New cities will rise—the homes of a people renewed by the air of freedom and the sense of room, which for centuries they have lost; while slowly the

African will be stimulated by the presence of the nobler race—yet not the race which has oppressed him so long—and he, too, will be helped to rise beneath the protecting flag of a Christian empire. The wealth of the Indian merchants has hitherto largely gone to the support of the African slave hunt. Parsee and Hindoo capitalists have supplied the money by which the Arab slave hunters have carried on their rapacity and spoiling. It will be a wonderful Nemesis if the human fulness of India shall be by its outpouring the means which God employs to undo the mischief of long ages of injustice and wrong.

Africa's present condition and immediate prospect call for the attention of the Christian Church. No other country so much needs the Gospel. No other country is so ready for the Gospel. The brightest triumphs of the faith of Jesus have been among the people where there is no ancient civilization intimately bound up with an ancient religion. It has achieved great things in China, India and around the Eastern shores of the Mediterranean. But here the Gospel works slowly along lines indirect and mediate, its sanctions being only by degrees accepted in social life and in political relations. It permeates rather than converts. It lays the foundation for some great evangelization when the old systems are ready to perish and vanish away. But, elsewhere, nations, Christian nations, have been born in a day. Where Christianity is the first civilizer, where savagery and where fetichism are the conditions of human nature, there the Gospel comes, and its power is instant, overwhelming, miraculous. Thus has it been in the South Seas, thus in Madagascar; and in Africa, also, where it has directly, and without interference with any form of civilization, been

brought face to face with the heathen tribes, it has achieved a similar success. Robert Moffat, among the Bechuanes, has created a trade, a civilization, a written language. In a word, he has made the beginning of a civilized people, and this by the Gospel of Jesus Christ. And this can be done all through Africa. It must be done at once, if the greed and avarice of man shall not be allowed to usurp the Gospel's place, and prevent its coming, with the horrible vices that intercourse with civilization introduces. Africa is now open, chiefly to the English-speaking people. The question of her future is, which shall first lay hold of these ignorant and debased tribes? If religion—and that is their only hope—it is to the great missionary peoples, and these are English-speaking, that religion makes her appeal.

But there is a special reason why American Christians should be roused by the needs of the African continent. We have a large population within our own country, half citizens, half dependents of the State, who themselves are of African descent. Their fathers were stolen from their homes; here they dwelt in slavery. Now freedom has come, and, with freedom, education and the Gospel, as they could not come to men still bound. Have these no duties to the land of their origin? Shall they have come out into liberty and citizenship, and the blessings of the Church of Christ, while their kindred are still groveling in the darkness of heathen degradation? Are not the words of Moses to Gad and Reuben still echoing, "Shall your brethren go to war, and shall ye sit here?" Does not Africa lift up her bleeding hands and cry to her children whose dusky countenances still bear the signs of Afric's sun? And will they be regardless when their mother cries for help? Is there

nothing in the wonderful coincidence of God's providence that He opens Africa almost immediately after He has set free, and humanized, and placed in Christian ways, the millions of our own land who claim the African descent? God tolls the signal bell but once. Woe to the people and the generation who obey not the call of God!

The peculiar fitness of the freedmen for African work needs hardly to be insisted upon. Nations are evangelized fully only by the preachers who belong to themselves. Christianity may be planted by the stranger; it is only cultivated and spread by those who are children and at home. Centuries of wickedness have estranged the African from the white man. If one of his own color, perhaps of his very family blood, brings *The Book* for which already the fetich worshipper is longing, thinking it the secret of the stranger's power, will he not turn with a ready ear to receive the message of the Christian preacher?

The matter of health is one of great practical importance, and experience proves beyond a doubt, that the negro of this country, if an inhabitant of the lower lying regions of the land, is far better able to endure the African climate than any white man.

Thus by race and consequent natural sympathy, of history and, therefore, pressing impulses, by constitution and hence practical fitness, no other missionaries can evangelize Africa so well as the men and women whom we may find and educate among the freedmen of this land.

I can state from intimate knowledge, that the freedmen's work is one which has appealed to British sympathy. Already the springs of British charity have opened to our appeals for help from this side. A temporary check has been

given; but I believe that were it once clearly demonstrated that there was a real, practical and successful effort made here to supply Africa with missionaries and teachers from among the freedmen, there is no limit to the sympathy and assistance which England would render to this work. She feels that Africa is opening to her in various ways. Her Christian people are deeply stirred by the sense of their obligation to that country. The practical sense of England and especially Scotland, sees immediately the splendid material which our freedmen ought to supply for African work. In no way would the Old Country so bind herself with the New—and I repeat, she is ready to do it, if we only open the way—as in common efforts to win the African people for civilization, and for Christ.

Statistics of the African Mission.

MISSIONARIES.

Rev. FLOYD SNELSON,	Mrs. FLOYD SNELSON,
“ ANDREW JACKSON,	“ ANDREW JACKSON,
“ ALBERT MILLER,	“ ALBERT MILLER,
BENJAMIN JAMES, M. D.,	“ BENJAMIN JAMES,
Mr. A. E. WHITE.	

NATIVE HELPERS.

Rev. GEO. N. JOWETT,	Mrs. LUCY DURING,
Mr. SAMUEL H. GOODMAN,	Mr. ELIAS TUCKER,
“ JAMES PICKETT,	“ BUEL TUCKER.

WORKERS	15
SCHOOLS	3
PUPILS AT GOOD HOPE	125
“ “ DEBIA	12
“ “ AVERY (Estimated)	50
	— 187
CHURCH	1
CHURCH MEMBERS.....	42

THE AMERICAN MISSIONARY ASSOCIATION.

*Statistics of its Work and Workers—General Summary.

WORKERS.

MISSIONARIES—At the South, 59; among the Indians, 3; in the Foreign field, 3. Total.....	65
TEACHERS—At the South, 134; among the Chinese, 17; among the Indians, 7; in the Foreign field, 4. Total.....	162
MATRONS, 11; in the Business Department, 14. Total	25
Total number of Workers.....	252

CHURCHES.

At the South, 59; among the Indians, 2; in the Foreign field, 1. Total	62
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CHURCH MEMBERS.

At the South, 4,048; among the Indians, 37; in the Foreign field, 42. Total	4,127
Total number of Sabbath-school Scholars	7,036

SCHOOLS.

AT THE SOUTH—Chartered institutions, 8; other Institutions, 11; Common Schools, 7. Total.....	26
Among the Chinese, 11; among the Indians, 5; in the Foreign field, 3. Total	19
Total number of Schools.....	45

PUPILS.

AT THE SOUTH—Theological, 74; Law, 8; Collegiate, 79; Collegiate Preparatory, 154; Normal, 1,333; Grammar, 632; Intermediate, 1,222; Primary, 1,990; (studying in two grades, 88). Total.....	5,404
Among the Chinese, 1,155; among the Indians, 287; in the Foreign field, 116. Total.....	1,558
Total number of Pupils.....	6,962

Scholars in the South taught by our former Pupils estimated at 100,000.

* Since these statistics were presented at the annual meeting, nine colored missionaries have been sent to our Mendi Mission in Africa.

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